

Why are You not

A ROMAN-CATHOLICK?

A

DISCOURSE

Occasioned by the

PAMPHLET,

Intituled

Why are You

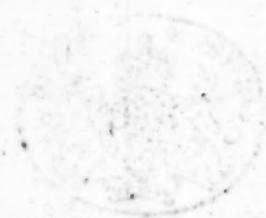
A Catholick ?

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L O N D O N,

Printed for *H. Brome*, at the *Gun* at the West  
End of *S. Paul's*; 1679.

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To the  
R E A D E R.

**I** T is good sometimes to take Counsel of an Adversary. I am of my Adversarie's mind, that to make a Doctrine received by the poor rude Sort, that have neither money to buy, nor leisure to read the Voluminous books of Contro-

A 3 versies

## To the Reader.

verses about Religion, one hath need to make small and easy Pamphlets, which taking little of their Money and their Time, may yet teach them the Essentials of their most Holy Faith, and arm them against the assaults of a Seducer.

The Seducer whom I take now in hand, takes a more Compendious way; for he takes no pains to teach his Reader what he must, but whom he must believe. He will have

## To the Reader.

have him, that will be a Christian, before all things to captivate his mind to the Roman, which he styleth the only Catholic Church, and then believe whatsoever that Church will tell him. Yea to believe what the Church believeth, though he know not what the Church believeth; And this is the Summary both of his Preface, and of his whole Book.

Wherfore my Reader must not expect that I

## To the Reader.

shall tye my self to follow  
the Method of his perpe-  
tual Unreasonableness, and  
to the Identities of his  
false Supposition. The true  
Confutation of his igno-  
rant Imperiousness, must  
be to discover the Horrid-  
ness of the Rites of his  
Church, which he would  
have us to swallow down  
without picking.

Upon the whole mat-  
ter, the setting forth of  
that Book was very ill  
timed. Will these Gen-  
tlemen write Books to  
induce

## To the Reader.

induce the Protestants to  
embrace the Roman Re-  
ligion, at the same time  
that they fright them from  
it by their Devilish  
Plots? How do they hope  
to convert Dissenters? Is  
it by burning their  
Houses? Is it by Massa-  
cring their Persons? Is  
it by Foreign Invasions?  
Is it by Domestic Insur-  
rections? Is it by un-  
wearied Conspiracies a-  
gainst their King's life?  
These are the Catholic  
Ways of Roman Zelots,  
to

## To the Reader.

to work *Conversions* of  
States. We may praise  
God for the good effect of  
those *Wicked* ways. They  
have wrought in us that  
*Abborrency* of their *Irre-*  
*ligion*, which furnisheth  
us with an *Answer* to the  
*Question*, Why will you  
not be a *Roman Catholic* ?

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*Why*

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Why will you not be a  
Roman Catholic ?

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*The First Answer.*

Because, St. Paul commands *2 Cor.*  
me to examin, whether I am in <sup>13. 15.</sup>  
the Faith: and the *Romish* Priests  
will have me to embrace their  
Faith without Examining.

Rom. **B**ut since you cannot  
examin that, being  
no Scholar: what  
better Guide can you  
choose for your Faith and Obedience  
than the Holy Catholic Church?  
Sure you would be ruled by it, if you  
believed and understood that Article  
of your Creed: I believe the Ho-  
ly Catholic Church.

*Prot.*

*Protest.* I believe and understand it better than you do. The Catholic Church in the Creed is the whole number of God's Children in Heaven and Earth.

*Lib. 3. pag  
715. Edit.  
Paris, an.  
1629.*

Good Scholars tell me that *Clemens Alexandrinus* understands it so, *I do not mean* (saith he) *the Place, but the gathering of the Elect.* That fence is justified by the following words in the Creed, *The Communion of Saints*, which is a Comment upon the Article of the Holy Catholic Church. Wherefore the *Constantinopolitan* Creed leaveth out those words, *the Communion of Saints*, as being but an Exposition of what is meant by the words immediately before. For the Manner how we believe the Holy Catholic Church, is, that we are sensible (even in our private interest) of the Communion we have with all those Saints, some in Heaven, some in Earth, which by the common right they have

have in Christ, their Head, and by their bond of Love one with another, make up one Holy Catholic Church.

But for any visible Church in the World to limit an Article of the Faith to her self, so that all those that adore not her Authority, should not belong to the Catholic Church, but lose their interest in the Creed, it is a damnable Presumption.

By that Peremptoriness they alter the Article of the Creed, as if it should run thus; *I believe in the Roman Church*, and I do build my Faith upon that Church, as I do upon the Father, and the Son, and the Holy Ghost. For no less they require of us by the absolute Dominion, which that Church claimeth over our Faith.

Blessed be God, we know whom we have believed, and to what Church we belong; even to the Assembly of the First born, which are written in Heaven;

ven ; a Church, against which the Gates of Hell shall not prevail.

That Fancy of placing in the Creed a visible particular Church, which is very far from being Universal and Holy, to the exclusion of all other Churches, is (besides the Sacrilegious Pride) an absurd Nonsense ; For Visible things are not objects of Faith, Faith being of things not seen. But notwithstanding all the Imperiousness of the *Roman* Church to make us believe all, that She saith, and do all that She commands, we will take the liberty to examin before, whether Her Doctrine be Holy and Good.

*Rom. Herein, Sir, you take a wrong course. Whereas you ought before all things to be fully satisfied, with an humble and not Inquisitive Faith, That the Roman Church is the Spouse of Christ, Holy, Infallible, the Oracle of Truth, and in all Controversies stand to her Decisions.*

So

So shall ye exempt your self of the trouble of searching Comments to understand the sence of Scripture, a Book which the Church forbids to you Lay-people. It will be enough for you to know as much of the Word of God, as the Church will tell you. Keep you fast to the Church, believe what the Church believeth, and you shall confound the Devil.

Were you never told how the Devil met a poor Collier in the Woods, and how the Devil asked him what he believed? The Collier answered, what the Church believeth: when the Devil asked him again, what doth the Church believe? the Collier answered, what I believe. And when the Devil renewed the same question, and the Collier stood still to that the Church believed, the Devil ran away confounded.

Prot. That Devil was a sorry Logician that knew not, that the Circle in dispute is no Reason; and it is twenty to one that the  
Collier

Collier did not know what the Church believed.

Rom. Like enough, it is enough for my purpose, that believing what the Church believeth, giveth the Foyl to the Devil. But if you despise the Simplicity of the poor Collier, what say ye to the Authority of that great Scholar Gregorius de Valentia? He doth highly exalt the resolution of a Merchant of Placentia, thus speaking, I am resolved rather to Embrace the Papal, than the Lutheran Religion. Especially because in the Papal, I may presently learn the Truth: For then all that I have need to do, is to speak after the Pope; what he saith, I will say, what he denieth, I will deny, and that's all my skill. Whereas if I be a Lutheran, I must learn a Catechism, and search the Scriptures, when I should look to my Ware-house, and to my Counting-house, and take a care of my Ships. That Faith, Gregory  
de

Greg. de  
Valentia.  
Analysi de  
Ecclesia  
pag. 205.

de Valentia commendeth, and saith,  
that God in His terrible Judgment  
shall have nothing at all to say a-  
gainst that Man.

Prot. I should fear, that such  
an ignorant Faith would not ju-  
stify me in that great Judgment.

Rom. Fear nothing, Sir, our  
great Bellarmin will tell you, that  
Faith ought rather to be defined to  
be Ignorance than Knowledg.

Lib. de Ju-  
stificatione  
cap. 7.

Prot. Then I must learn ano-  
ther Gospel; for the Gospel of  
Christ, Eph. 6. charging me to Eph. 6.  
take the shield of Faith, where-  
with I may be able to quench all  
the fiery Darts of the Wicked,  
chargeth me withal, to have my  
Loyns girt about with Truth,  
not with Ignorance; and with-  
al to take the Sword of the Spi-  
rit, which is the word of God.  
And that Sword must not be  
taken to be kept in the Scab-

B bard;

*Why are you not  
bard, but to be drawn to fight  
against Error and Vice.*

*Rom. That Sword is wisely taken  
from the hands of the people, as  
Knives from Children, lest they cut  
themselves.*

*Prot. Nay, it is wisely put in  
the hands of God's people, to de-  
fend themselves against such E-  
nemies of God's Truth, as you are.*

Of the Objects of Faith in God's word, some few are above the handling of Reason, and wise Christians will adore them afar off in silence: But most of them concern meerly the duty of Man, and his Salvation, and are proportioned to Man's knowledg: and so much knowledg is expected of all Christians, that they be ready always to give an Answer to every Man, that asketh of them a Reason of the hope that is in them.

Rom

Rom. *The Reason that every Catholic ought to give of the hope that is in him, is, That he keeps fast to the holy Catholic Church, and hopes for Salvation by believing as she believeth, tho he know not what She believeth; which is more than You and I know. And it is fit that the Guides of the Church should know more than we do.*

Prot. Alas, God may say of the People of the *Roman Church*,  
*My people is gone into Captivity, Is. 5. 13.*  
because they have no knowledg: and to your High Priest, the Pope; *Because thou hast rejected knowledg, I Hos 4. 6.*  
will also reject thee, that thou shalt be no Priest to me: the Pope and his Clergy keep the people in Captivity by taking from them the Key of knowledg; building upon the Ignorance of the people, that temporal Monarchy, so lucrative to themselves, so pernicious to the people, both for the Spiritual and the Temporal.

Rom. So you will lead your Leaders, when you should be led by them. Now I see what comes by the Boldness of the people to read Scripture, which is proper only for learned Church-men, and with special Licence too from their Superiors. The people have learned in Scripture, which they understand not, to despise their Superiors, and to find flaws in the Catholic Doctrine. It was therefore upon mature Consideration, that the Prelats and Doctors assigned by the Council of Trent, to make a List of Books fit to be Prohibited, began by the Bible. They say, in the fourth Rule purgatori-  
us. Printed set out in the Preface of that List, at Coll. an. 1611. That the reading of the Bible being indifferently allowed, brings more Harm than benefit.

Prot: No doubt, but that the reading of Scripture by the People, doth great harm to the Roman Clergy: Witness the Determination made in an Assembly of choice

choice Bishops at Bononia, called by *Paul the Third*, to give the best Advice for mending the Decay's of the *Papal Dignity*: That best Advice was, *That it should not be permitted to any Mortal man, to read more of the Gospel, than that little which is in the Mass*; for (said they) *it is that Book which hath raised those storms, which we are almost carried away with.* *And indeed, if any compareth it with that which is done in our Churches,* <sup>See this more at large in Doctor Stillingfleet's Discourse of the Idolatry practised in the Church of Rome.</sup> *he will find them utterly contrary to each other.* This is fair Play and above Board. Thus Wisdom is not only justified by her Children, <sup>scourse, of the Idolatry practised in the Church of Rome.</sup> but by her very Adversaries.

But, because Scripture is read whether they will or no, they arm themselves against it by detracting from it, calling it *a Nose of Wax, and a Leaden Ruler*, which may be turned any way. And *Hosius*, <sup>Hosius contra Brennium. l. 3. pag. 148.</sup> saith, *that without the Pope's Authority, Scripture hath no more Authority than Esop's Fables.*

Papa Nico-  
laus. Dist.  
19. Can.  
Si Roma-  
porum.

Rom. I will not say so after Ho-  
sius, but I am taught to say after  
Pope Nicolas, That if the New  
and Old Testament must be receiv-  
ed, it is not because they are in the  
Canon of Scripture, but because of  
the Sentence of Pope Innocent,  
who hath Decreed that they should  
be received.

Prat. How could your Party  
better justify that the Pope, and  
his Clergy are that Beast having a  
Rev. 13.5. mouth speaking blasphemies? So in  
your account the Pope is above  
Scripture.

Rom. So I am taught. If then  
the Church forbid me to read Scri-  
pture, I must not read it. And to  
speak in the words of my Author;  
The Roman Church hath a Right to  
challenge your obedience, So as that  
of the Dia-  
logue; Why your refusal of such Obedience  
are you a would be an heinous Sin. This Right  
Catholic? indeed She challengeth, and She alone.  
pag. 50. — The very Challenging of such a  
Right,

Right, which belongs only to the truly Catholic Church, is a strong Proof that She alone is that Church.

Prot. A jolly Proof, her own Testimony for her self. Such a Proof as that with a good Sword in a Tyrant's hand, will persuade a conquered Nation, that Obedience is due to him, because he requireth it. But we are not in that case, blessed be God, whose Jealousy for his Truth and his Church, will (I hope) put a stop to the aspiring power of *Rome*, who *saith in her heart, I sit a Queen, and am no Widow, and shall see no sorrow. Therefore her Plagues shall come in one day.* Rev. 18.7.

Well, by our Discourse hither to we are come to that Issue, that you will not have me to examine the Doctrine of your Church, but to believe and do what she bids me without examining. That I do abhor, and I must tell you

that whereas God hath graciously created in me that New man, which is renewed in knowledg after the Image of Him that created him, I will not debase that Knowledg and that Image of God, by making it stoop before an Image of Wood or Stone.

*Imago est  
major ora-  
tione.*

Must he not be an Idiot, that will be of *Bellarmin*'s opinion, that Images are more Essential parts of God's service than Prayers, and directly against God's Prohibition of so much as bowing before them, yeild unto them Religious Service? That Service confirmed and encouraged by Indulgences of so many days or years of Pardon, to those that will say such a Number of *Pater*'s and *Ave*'s before that Image; for upon all the Images of the same Saint, the same Indulgences are not pinned.

And whereas I am taught by God's word, that cursed is the Man that trusteth in Man, And that

that there is one Mediator between God and Man, the Man *Jesus Christ*, and no other Name under Heaven by whom we may be saved, shall I turn to other Mediators, (dead men that know nothing of things done in this world) by Prayers to them, and Pilgrimages to their Relics, and pretend to merit also by that fond and forbidden Devotion?

Shall I make of the Mother of Christ a Goddess; and make Ten addresses to Her for one to God, (for Ten *Ave's* are said for one *Pater*,) and hang my Faith and Salvation upon her as the Mother of Grace?

And whereas God never commanded us to believe any thing contrary to Reason; and contradicted by our corporal senses, why shall I imagin in the *Eucharist*, an absurd change of Bread into Flesh, seeing that *Christ*, after He had spoken of a Spiritual eating of His Flesh, had said expressly,

ly, *The Flesh profiteth nothing: The words which I have spoken unto you, They are Spirit, and they are Life.*

Who but an Idiot, having the Gospel of *Jesus Christ*, who hath the words of everlasting life, will seek Salvation in Baubles, Beads, *Agnus Dei*'s, blessed grains, relics, chips and consecrated trumpeteries? Why, by these appurtenances of some Saints and Monks, the People is taught; that they shall get a share in their Merits, as if the Merits of Christ would admit of Companions for mens Salvation.

Is he not an Idiot, who having that saving Doctrine announced to him in the Gospel, that the Blood of Christ cleanseth us from all Sin, suffers himself to be frightned with the idle Tale of Purgatory, which hath no ground in Holy Writ, but in the wicked craft of the *Roman Clergy*, who by the silly fear of those whom they breed

breed in ignorance, have got incredible riches? For who would not part with his whole Estate, whatsoever become of his Children after him, to save his Soul from burning hundreds of years in a fire hotter than Hell?

How can one be such an Idiot, (after he hath known the horrible wickedness of the Court of *Rome*, and the *Simoniacal* Election of Popes, and the Imposture of their Offices and Officers;) as to believe that such men have Power to release, by their Indulgences, guilty Souls from the pains reserved for the wicked, after their wicked life? And whereas the Pope claimeth not the power of keeping his own Soul from Purgatory, but hath Masses said, and *Obits* Celebrated for him after his death, who but an Idiot can believe, that he hath power to do that Favour to others, which he cannot procure for himself?

There is that difference be-  
tween

tween the Court of *Rome* and the *Romish* Zelots, which is be-tween Knaves and Fools: but con-sidering this World and the World to come together, the great Cheats prove silly Fools in the end. And those deep Crafts-masters, that have wrought their immense Wealth, and Grandeur by a Commerce of pretended Holiness, shall fare very ill before that all-knowing Judg that hates Iniquity.

Whilst so many admirers are Gazing upon this throne of Iniquity, dazelled and stupified with its Brightness; I thank God I may look upon it with so much of my Right sense about me, as to see the Reign of Iniquity in that Brightnes. Since God hath gi-ven me a reasonable Soul, and requireth of me a reasonable Ser-vice, and hath given me the sa-ving Light of His Word to lead me into all Truth: shall I hide that Light under the Bushel, that

I may not see the gross Errors, and wicked Designs of a generation, that makes the Blindness of the People tributary to their Pride and Greediness?

Second Reason,

Why we will not be Roman Catholics.

Answer,

Because of the Novelty of the Roman Religion.

Rom. **D**are you charge the Catholic Church of Novelty? Know you not that the Roman Church was Founded by the Apostles?

Prot. So it was, but her Leaders of the late ages have Horribly

bly imbased the primitive Doctrine. The Protestants have the true Antiquity of the Doctrine on their side. The Tenets of your Church, which we have forsaken, are meer Novelty.

To this purpose I will tell you a notable Passage, happened not long since in the Court of *France*. The Queen was careassing a Protestant Princess, who deserved it for her great worth. This gave great Scandal to the Wife of the *Spanish* Embassadour, who then told the Queen in *Spanish*, she wondred that her Majesty could have any affection to a *Hugonot*, seing that the *Hugonots* do not believe in God, but blaspheme against the Lord *Jesus Christ*, and defame his Holy Mother. The Queen answered she was much mistaken, and assured her that the Catholics believed all that the *Hugonots* believe; but that the Catholics believed much more. At which when

the

the *Spaniſh* Lady wondred, the Queen called a Grave Clergyman, there present, who confirmed it.

All the Christian Doctrin maintained by the first four General Councils, both Papists and Protestants profess to believe. But most part of the Additions made in the latter Ages are rejected by the Protestants. Antiquity is so express for us, that we are willing to be tryed upon that issue.

Which of the two is the ancient Religion, that which will have no Images in God's service, or that which sets them up? That which keepeth the second Commandment, or that which cuts it off, and gives in the Catechisms, the Law of God maimed of the precept against Idolatry? Reckon how many Thousand years, there be between God's giving the Law in *Horeb* with his own Mouth, and the Second Council of *Nice*, which brought in Images into the

the Church, so much is our Religion more antient than yours.

Which is the ancienter custom in the Church, to give the Communion in both kinds, to Clergy, and Laity, or that of denying the Cup to the Laity? Can you deny that Christ said, *Drink ye all of this*, & that in the Primitive Church, Clergy, and Laity received in both kinds; witness the Eleventh Chapter of the first Epistle to the *Corinthians*, which no body doubts to have been written to Lay-men. And can you be ignorant, that the excluding of the Laity from the one half of the holy Communion, was introduced in the dregs of the latter Ages? Purgatory also is a new Invention. For that which the antient Fathers meant by the fire of Purgatory, was the fire of the last Judgment; through which they held that all Souls must pass, even that of the *Virgin Mary*. And their prayer for the dead was that they might go through

through that fire with an easie passage.

But of the opinion of a prison under ground, where Souls are tosted hundreds of years for Sins pardoned by the merits of Christ, there is no trace of all the antiquity of the four General Councils, and long after. Of that prison the Pope keeps the Key, and lets none go out without Money, or good Land. Of that Power no ground is to be found in the Ancient Fathers, much less in Scripture, which is the true Antiquity.

To deliver Souls from Purgatory, or to keep them from going into it, the Pope selleth Indulgences; a word used by the Ancient Fathers, for a Remission or Abatement of Penances of Ecclesiastical Discipline. For Twelve hundred years and more, it was not used by any Author for exemption from Purgatory.

Bishop Fisher of Rochester, one of the Pope's Martys, Fisher con-  
fut. Luther  
Art. 18. faith that

C Indul-

Indulgences were used but lately when the People began to be afraid of Purgatory : a notable Testimony , shewing that both Indulgences and Purgatory are new inventions.

Even in the year 1517, when *Leo the Tenth*, sent Indulgences to be Sold in *Germany*, this seemed so New and was so Heinously taken, that the Officers were forced to hide their Heads and run away. The public Indignation was such that it made great part of *Germany*, to leave the Communion of the *Roman Church*.

The Transubstantiation is of no elder Date than the Council of *Lateran*, called by *Innocent the III.* It was not decreed in any Council before, and those Barbarous, Hideous terms of eating God, and making God, were not used in the Church for Twelve hundred years. Neither was the Sacrament carried in Procession, nor worshipped. Neither was known

known the *Cantela Missæ*, the directions what is to be done, when God is eaten by the Mice, or grown mouldy, or vomited by a queasy Stomach.

Of the Prayer to Saints also, there is no mention in the antient Fathers, nor of making Vows to them, nor of distribution of Officers among them, nor of making one Patron of Smiths, another of Carpenters, another of Midwives, another of Hogs, another of Dogs. Neither was the Holy Virgin made the Mother of Grace, nor the Queen of Heaven, nor exalted above her Son, nor the Patroness of *France*, as She was made in our Memory, and poor St. *Denis* put out of Office. Neither were ten times more Prayers and Offerings made to the Mother than to the Son. Neither did the *Popes* take upon them to canonize Saints, and command them to be prayed to. Neither was the Sacrament of our Communion with

Christ and His Members celebrated without Communicants, and from a Sacrament turned to a Sacrifice. Neither was the public service celebrated in a Tongue unknown to the People. Neither was holy Water used to drive out the Devil, nor Beads to tell *Pater's* and *Ave's* by number. The Church hath lasted Eight hundred years after Christ, (that I say not a thousand) without any of these Corruptions. And as for the pretended Power of the *Pope*, to depose Princes, it began at *Gregory the VII.* contemporary to *William the Conqueror*, who despised his assumed Authority. Certainly the Church of *Rome* in our days, is more unlike to the Church of *Rome* of a Thousand years ago, than the *Jewish* Church in *Christ's* time, was to that in *Moses's* time. So of the Church of *Rome*, (as it is now) we may say with more ground than *Christ* to the *Scribes* and *Pharisees*, *You have made the command-*

commandment of God of none effected by your Tradition.

In that Church there are no remains of Antiquity, but so much as they hold with the Protestants. It is not shewing a List of *Popes* in Picture that will justify their Antiquity, unless they shew that the Last maintain the same Doctrine as the First, without Super-structions destructive to the Foundation. The *Alchoran*, is not more contrary to Scripture than the Doctrine and Practice of the First Bishops of *Rome*, to the Doctrine and Practice of the Bishops of *Rome* in our days.

The Faith of the *Roman* Church, as it stands now, began in the Council of *Trent*, where New Articles of Faith were made, never known in the Antient Church.

## III.

*My Third Reason why  
I will not be a Ro-  
man Catholic, is,*

*That the Roman Church cannot  
Justify the Titles She assu-  
meth of One Holy, Catholic  
and Infallible.*

AS for the Title of *Antient*, I have shewed that her Doctrines, which she holds not with us, are meer Novelty; I have shewed also that she is far from being Catholic or Universal: For the Title of *One*, the *Roman* Church is one indeed, but a little one, compared to other Christian Churches. For take away *Italy* and *Spain*, and some Isles in the *Mediterranean Sea*, and some scatterings in the *East* and *West Indies*,

*Indies*, there is no Province where Popery is the only Religion. And what is that compared to all the Churches of the West and the North and the South? In the Dominions of the *Czar* of *Moscovia*, only there are more Christians that acknowledg not the *Pope*, than the *Pope* can muster of his Adherents in all the World.

If by *Unity* they mean Union, before they can boast of it, they must reconcile the Guides of their Church, the *Franciscans* and the *Dominicans*; which all the *Popes* in two or three Centuries of years could not perform; and they must wipe off from the *Jesuits*, all the Dirt which the *Jansenists* have cast upon them. Our very Experience in *England* will confute their fond pretence of Unity. For we see the bitter Invectives whereby the *Jesuits* and the *Seculars* defame one another; They speak as ill one of another, as the

Protestants could speak of both.

For *Holiness*, *Rome* their Mother Church is so far from it, that if *Sodom* stood, they might contend one with onother for the Garland of Unholiness. *Rome* is the sink of all imposture and villainy; her own Historians, Secretaries of *Popes*, will aver it. In the Histories of *Pagan* Tyrants you shall not find so many Monsters of Luxury and Wickedness, as the Annals of the *Popes* afford in the ninth and tenth Centuries: And many that came after are not behind them in the worst of vices. For our age, intelligent Travellers that have viewed the Court of *Rome*, will give this verdict, that they have found it such as the Apostles describe *Babylon*, the Mother of abominations, the great Harlot, establishing whoredom by Law, and getting tribute from prostitute licensed Queans. And doth that Harlot assume to her self the Title of *Holy*, and impudently

puently take her place in the Christian Creed, as being the only Holy Catholic Church?

Rom. *Let her riots and excesses alone, They are the faults of men: Look to the Holiness of her Orders, That is proper to the Church.*

Prot. I am content, if there be any thing Holy in her Sacred Orders it must be the Consecration of her *Popes*: and that is such, that nothing can be imagined more Unholy and more Abominable. I pass by the Arts used for their Election, which is done by Simony, and other interesses than that of God's Truth and mens Salvation; all the Electors Voices are bought, and Princes will lay out great sums to have a favorable *Pope* to their party. Well, when by the plurality of Suffrages a Cardinal is named to be *Pope*, a Deacon saith aloud *ad adorationem*, whereupon all the other Cardinals

nals take hold of him, and carrying him into a Chappel adjoining to the Conclave, there they set him upon the very Altars, in the very Place of him whom they call God in the Mass, and bestow upon him the humblest Adoration that can be given to God Almighty.

Whereby they accomplish the admirable Prophecy of St. *Paul*, foreseing these bad times: Of the

*2 Thess. 2. & coming of the falling away; the  
3, 4. Vers. revealing of the man of Sin, the  
son of perdition; who opposeth and  
exalteth himself above all that is  
called God, or that is worshipped;  
So that he, as God, sitteth in the Temple  
of God, shewing himself that he  
is God.*

You see that the *Pope* hath that honour to have his places in the divinely inspir'd Prophecies. He is clearly to be seen in this. He sits in the Temple of God as God, and in the very place of that which they call God. And he exalteth

exalteth himself above him ; for in the procession, that which they call God is carried upon a little horse, himself upon the shoulders of Sovereign Princes or their Ambassadors. And whereas Kings are called Gods in Scripture, the *Pope* opposeth them, and exalteth himself above them. The flatterers of *Popes* tell them, that the *Pope* is as much above the Emperor, as the Sun is above the Moon. All persons that have some liberty of Judgment left, may see and admire the clear fulfilling of that Prophecy.

The Court of *Rome* being thus Unholy in the Consecration of her high Priest, it is impossible she should be Holy in her Manners, and Infallible in her Doctrine.

Rom. *It is not fair dealing to deny Infallibility to the Church, for the Vices of the Court of Rome.*

Prot. *It is equal dealing; for it is*

is in that Court, that infallibility is pretended to reside : from the same Court come the decisions about Faith, and the examples of Vices against Nature. Is it Infallibility to license Vice, and get a constant Revenue by the practice of Vice ? There is no such real oposition to Holy Doctrine, as a constant and Legal course of life in Sin.

*Rom. These are Transgressions against the Doctrine, but the Doctrine it self is Infallible, and so hath been in the Church ever since the Apostles.*

*Prot.* True Doctrine hath ever been in some part of the Church, but no Church had ever the privilege of being Infallible. The *Roman* Church challengeth it, but though she might produce a Charter for it, It will appear that such a Charter was never made for her, when it shall be made

made manifest, that she doth err grossly, and corrupteth the **Holy** Doctrine for her Temporal benefit.

The chief concern of Christians (next to God's glory) is the Remission of their Sins. Is it not then a prodigious mischief that the remission of Sins should be put to Sale? And (I pray) by what doth his Holiness maintain his Grandeur and his Wealth, but by that traffic? For what other use are Jubilees made, but to be great Marts and Fairs to invite customers to buy that Merchandise? Doth not his Holiness and his great Clergy grow fat by Indulgences and Pardons, and changing personal punishments into pecuniary? And would not all their Fat fall into the fire, if all Christians were persuaded that the Blood of *Jesus Christ* purgeth repenting Sinners from all Sins, and that whosoever believeth on Him shall not perish,  
but

but have everlasting life? Were this Holy Doctrine prevalent in *Europe*, the fire of Purgatory would go out, which makes the Monks Pot to boyl, and none should go out of his Parish to get the Remission of Sins.

Seeing the *Pope* challengeth to himself the power of releasing Souls from Purgatory, all Equitable persons may wonder why all *Popes* have such hard hearts, as to suffer so many Souls to fry so many hundred of years in a fire hotter than Hell, for venial Sins, that is, Sins pardoned to them by the mercy of God, reconciled through the Merits of *Jesus Christ*. What! among so many *Popes*, was not one found so charitable as to release them all? None can conceive any other reason of so much hardness in all their Holinesses, but that the Doctrine of Purgatory is the great upholder of the *Papal* Monarchy. Have they not great Reason to exterminate with Fire and

Sword the opposers of that gainful imposture ?

Rom. *But as black as you make them, you have your Christianity and your Succession from them, and could not separate from them without criminal Schism.*

Prot. We have our Christianity from the Apostles, whose Writings could not be suppress'd by the *Roman* Church. The Law and the Prophets were kept by the *Jews*. The Books of the Gospel were kept by the *Greek* Church; both faithful Treasurers of those Sacred Treasures. They were not forbidden in the *Roman* Church before the Council of *Trent*: And by what oblique ways that Council forbad the reading of Scripture, I have shew'd before.

Blessed be God we have it; and our Predecessors in Orders, Godly men and Learned, especially

ly in the Scripture, did their duty to teach the Souls committed to their care, to believe, and to live according to it. You cannot deny their succession, unless you deny your own, since they had their succession from the *Roman* Church: for even Heretical Churches may have a Lawful succession, when so much Fundamental Truth is preserved in them, as keeps to them the being of Churches. Now the Creed is a Collection of Fundamental Truths, acknowledged by the *Roman* Church. These Truths of God, oblige the Pastors to maintain them and vindicate them from the corruptions, which the rusting quality of time, and the malice of Satan may have brought in.

Rom. You cannot disguise your separation so well, but that by your own confession you are guilty of Schism, which we Catholics hold to be worse than Heresies. The verdict  
of

of our Author, whom you take upon you to confute, is sound and notable: if the Reformers ( saith he ) had been persuaded there had been Errors in the Roman Church, they should not thereupon have separated themselves from her, but submitted patiently to her Censures, what she should lay upon them, if her Censures had been Just; they should have had no Reason to complain; if unjust, God would have rewarded them for their patience.

Prot. This is a sententious Discourse, it wants only to be well applied. I hold with Him that Schism is worse than many Heresies. And that, even when great and dangerous Heresies oppress the Church, separation must be the last remedy. In that Trial the Church of England hath express'd a great Charity, and withal a singular Discretion. For when Conscience and Necessity constrained them to recede from the

D      damning

ing Errors of *Rome*, they proceeded in it with an admirable and exemplary Moderation. A buzy Papist hath made Historical Collections out of Protestant Authors, of the changes of Religion in those times. And he relateth those passages which he acknowledged to be True. This is one of them in King *Edward* the sixth's Reign. *Now the time draweth on for the putting forth the new Liturgy, which differed nothing in the main, (no not so much as in the Canon of the Mass) from the Latin Service.*

After the people was a little tamed to an *English* Liturgy, the Canon of the Mass, and the Letanies to the Saints were gently removed; and the public Service was established, much as it is now, losing nothing of the antient Gravity and Solemity.

The most sensible change was pleasant to Pious Souls, which was

was having the public Service in their own Language, the Lessons of the Old and New Testament read in great Pieces. And instead of the Barbarousness of the Mass, the Holy Communion in *English*, and the Sacrament celebrated in both kinds, and administered to the people. This was so well liked by the generality, that they became reformed before they were aware.

In the Ten or Eleven first years of Queen *Elizabeth*, both Papists and Protestants resorted to our Common Prayers. Which although it was much against the *Pope's* stomach, yet in hope of reducing the English to his Obedience, he offered to confirm the Book by his Authority, so that they might have it from him. Which being denied him, he forbade his *Roman Catholics* to assist at that Service, and thundred Excommunications upon the Queen and her Faithful people.

So the separation was made by the *Pope*, and the Schism lyeth at his door.

The Papists will never forgive, to the memory of our English Reformers, that mild dexterous, yeilding way of Reformation; which hath been more effectual to defeat Popery and the *Pope's* interests, than the more open oppositions in other Lands.

All that while the *Pope* was courting the Queen, and left no Art untry'd to win her. But when he found her Constancy insuperable, and his Party decreasing, he thundred out his great Ordinance of Excommunication and Interdict, which wrought the ordinary effect: When the wicked curse God's Children; *Let them curse, but Bless thou O Lord.* All the time of the Reign of that great and good Queen, the Curses from *Rome* were darted upon Her, thick and threefold;

Foreign

Forreign and Domestic enemies were raised against her; but she prospered thereby, lived happily and dyed comfortably, in a Blessed old age, and full of honour, as much as ever any Monarch did.

Compare her Re却 with that of her Predecessor, you shall find in the Five years of Queen *Mary*, well nigh Four hundred persons burnt for the Protestant Religion. In the Forty four years of Queen *Elizabeth's* Reign, not one suffered for being a Papist, and no more but a hundred and fourscore Papists, none of them for their Religion, but for conspiring against their Sovereign.

Most memorable to this purpose, is the Golden saying of our most Excellent King and Martyr, *Charles the First*, who being sent to by both the Houses of Parliament, *an. 1640*, for the Execution of *John Goodman*; a Con-

demned Priest, whom he had reprieved, His Majesty was pleased to give this Reason of his so doing ; *For that neither his Fathers nor yet Queen Elizabeth did ever avow, that any Priest in their time was executed merely for Religion.*

Well, that good King pardoned the Priest, but the Priests did not pardon him, but by them, and by an express Order from Pope Urban the Eighth, the Fanatics were instructed, set on, and assisted to murder him. And here is the fit place for me to give,

IV.

*My Fourth Reason why  
I will not be a Ro-  
man Catholic, it is,*

*Because I will be a good  
Subject to my Sov-  
reign.*

**A** Reason most seasonable in this conjuncture, where English-Roman-Catholics raise a Rebellion in *England*, because they are Catholics; And to approve themselves such, they go about to kill their King, murder their Country-men, that are especially true to him, and invite strangers to invade their Country.

The design is, by the total extirpation of the reformed Religion,

gion, and them that profess it, to set up the Pope sole King over *England*, and if they perish in that high Undertaking, to get to themselves the Crown of Martyrdom.

Now there is need in the World of New Dictionaries, to learn, that *Catholic Religion* signifieth *High Treason*, and that *Execution of Traytors in Jesuitical Dialect* is *Martyrdom*: for the Devil and the Pope will have also their Martyrs.

Had not the Plotters been publicly tryed, and the Plot laid open by most grave and conscientiable Judges, posterity would hardly believe, that in the milde Air of *England*, *Englishmen* professing themselves to be *Christians* and *Divines*, ever were so bent to bring *England* under the *Pope's* Dominion, as to contrive to destroy both King and Kingdom; as no Christians, because no Subjects to *Rome*. Yea to make such a slaughter of all their Protestant Coun-

Countrȳmen, that not one in the Land should be left that could tell to Posterity, that ever there had lived Protestants in the Kingdom. This is no exaggeration, but the real Truth avowed by Complices, whom the horridness of the *Plot* had made Converts, whereby they exemplified the sentence of the Prophet ; *Thine own Wickedness shall correct thee.* Jer. 2.19.

They intend to plant their Religion by the desolation of the Land, and new Laws by burning all Records of Laws and Statutes. To make way for these ends, they had laboured before to weaken and impoverish the Nation, and had effected it by burning the Mother-City, one of the Noblest and Richest of the World ; the Borough of *Southwark*, *Northampton*, and of late Date the *Temple*. They conspired to burn the Navy and the Magazins, distributed Commissions from the Pope to raise Armies in the Kingdom ; and divers

vers times attempted upon the King's Life. But I take not upon me to make an History of their iniquity, It is a depth of Satan's past my sounding.

But I profess that the depth of it fills me with hope that God will confound it. For by my little reading and experience, I have found that God's Jealousie is provoked by cunning Designs, that have deep Roots, and large spreading Branches, such as this. It excells in the Wisdom of Satan and the wicked World : But God delights to make such confident projects of none effect, and to shew, that to him alone belongeth Wisdom.

By the nature of this Plot it is easy to judge, where it was fram'd, and by whom conducted; for the English breeding is not capable of those depths of craft and inhumanity. *Non nostri generis monstylum nec sanguinis,* The Italian Cruelty and the Roman Pride breath in it.

Let

Let Wise and Godly Christians be watchful to hinder the sending of Boys to Seminaries, where *Rome* hath the rule. Wee see by our present experience what cruel enemies to their Countrey and to the holy Religion are bred there, and prepared to work the *Pope's* interest in *England*, by our utter Ruine.

In reading the late Tryals of Priests and Jesuits, in which they were found guilty of *High Treason*, I have wondred many times, with what Conscience those convicted Men (who were presently to stand before their Great Judge) could say aloud, that they suffered for the Catholic Religion.

Also how being convicted that they had made Attempts against the King's Life, yet in the very last moment of their Life, they would deny that they ever went about to kill the King. How can these miserable Sinners die with a wilful Ly in their last Words?

But

But making a serious reflection upon the Theology of the Schools in which they were taught, and that their Authentic Scripture is the Canon-Law, I find that their error was primarily in their Science, whereby they misinformed their Conscience. So in the fence which they were taught, they suffered for the Catholic Religion ; for they were taught in their Seminaries, that it is an Article of the

\*ca. 3. Et si satisfacere contempse- rit intra annum; significetur hoc summo Pontifici, ut ex tunc Vassallos ab ejus fidelitate absolu- tos denun- tiet; & tem- ram ejus exponat Catholicis invaden- dam.

are the *Pope's* Vassals, and all Princes that obey him, not must be massacred, and all States that adore him not, must be subverted. In that Catholic Belief they dye.

For that belief they have these Authentical Texts.

In the Council of *Lateran*, governed by *Innocent* the Third, this Canon was made.\* *If a Temporal Lord take no care to purge his Country from Heresie, let him be*

*Excom-*

Excommunicated by the Metropolitan, &c. And if he satisfie not within a Year, let the Pope be told of it, that he may presently declare his Vassals absolved from their Obedience to him, and that he may expose his land to be invaded by Catholics.

It is known that all the Jesuits and Priests who attempted against Queen Elizabeth's life maintain'd themselves to be authorized to do so much by the Pope's Bull, whereby she was excommunicated, and her Subjects absolved from their Allegiance to her.

\* Caus. G.  
qu 7. cap.  
Nos Sancto-  
rum. Eos  
qui excom-  
municatis  
fidelitate

aut Sacra-  
mento

constricti

sunt, Apo-  
stolica au-

thoritate ab jura-

mento ab-  
solvimus,

& ut sibi

fidelitatem  
observent,

omnibus  
modis pro-  
hibemus.

on

Gregory the VII. pronounced this Oracle, \* By Apostolical Authority we dispense from their Oath, all persons who by Allegiance or by Oath are engaged to excommunicated men, and absolutely forbid them to keep fidelity to them.

This great boast of Authority is grounded upon a claim that the Pope hath absolute dominion

on in Heaven and Earth, It is  
 the Sentence of Pope *Nicolas*  
 the Third, that to Peter, who hath  
 the Keys of eternal life, God hath  
 trusted all the Rights of Earthly  
 and Heavenly Dominion, and from  
 St. Peter that power is derived to  
 the Pope.

Besides that general power of  
 the Pope over all the world (that  
 is over as many as will obey  
 him) he claims a particular Right  
 over *England*, which made *Bellarmin* bold to maintain to our  
 most Excellent King *James*, that  
 the Pope was his liege-Lord, him-  
 self but the Pope's Vassal. And  
 as such the Popes used the Kings  
 his predecessors, those especially  
 that were most addicted to him;  
 for to those that resisted him he  
 shewed himself very mild, as to  
*Edward the First*, that drove all his  
 Officers out of *England*. But now  
 the Pope takes courage, and sends  
*Desperadoes* to kill his Vassal, and  
 will himself be King of *England*.

This

*Diff. 22.*  
*can. Omnes*  
*Petro &*  
*ternæ si-*  
*mul & coe-*  
*lestis im-*  
*perii jura,*  
*Deus com-*  
*misit.*

This is the plea of those that have been arraigned and executed for that Attempt, who in the very next moment before their Execution professed themselves Innocent of an intention to kill the King. Why? Equivocation was so natural to them, that it would keep them company even to their last breath. They intended to kill *Charles*, not to kill the King, for *Charles* is no King, since he lyeth under the Excommunication of his Predecessors. And the *Pope* having a general and a peculiar claim to *England* and *Ireland*, the Traytor acknowledged no King over them but the *Pope*.

The King and the Kingdom of *England* lying under Excommunication and Interdict, now a Hundred years, The Papists may justify their Zeal to kill both the King and all his Protestant Subjects, whensoever a fair occasion shall invite them to it; by the

Encou-

Encouragement given them for  
 causa 23. it by Pope Urban. We hold them  
 Qu. 5. Can. not to be Murtherers, to whom  
 Excommu- it shall happen to kill some Ex-  
 nicatorum. communicated persons, out of their  
 Non enim fervent Zeal for the Catholic  
 eos homi- Church, their Mother.  
 cidas arbit-  
 tramur, quos ad-  
 versus Ex-  
 communicatos Zelo Catholicæ matris Ecclesiæ ardentes, ali-  
 quos eorum trucidasse contigerit.

**F I N I S.**

n for  
them  
whom  
Ex-  
their  
holic

res, ali-